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upon the brain, exciting it until it is so fashioned that it responds with certain changes in itself to every image that strikes the eye" (p. 67), nor can we say that the "brain feels" (p. 68). The term "telepathic" has no place in strictly scientific psychology, and, meaning as it does in the noun form "non-sensuous communication *between minds at a distance*," it cannot be used of the "self finding God within" (p. 92). He also maintains that "the evidence and arguments for determinism seem to him to be conclusive," and yet he "insists that man is free" (p. 37); he further *assumes* that good and evil spirits influence every man, and then speaks of this influencing as a "great and undoubted fact" (pp. 112-13). He believes in the "law of the conservation of life-energy" (p. 112), but this is not the scientific principle of the conservation of energy, although apparently he assumes that it is. Aside from these blemishes, the author is fairly happy in his treatment of many themes, especially "Omnipotence" and "Christian Enterprise."

Viewed in the large, the book is healthfully stimulating to the imagination and of value in this period of transition, although the reader needs to be able to winnow the chaff from the wheat.

WEISS, GEORG. *Fries Lehre von der Ahndung in Ästhetik, Religion und Ethik unter Berücksichtigung von Kant, Schiller und Jacobi*. Göttingen: Vandenhoeck und Ruprecht, 1912. 191 pages. M. 5.

This is an expository and critical presentation of the philosophy of Fries and his relation to the theological thought of his own day, and an unbiased appraisal of the renewed influence of this writer in recent years. Weiss develops, rather exhaustively, the dependence of Fries upon, and deviation from, Kant, and his debt to both Schiller and Jacobi. His relation, also, to Schleiermacher and possible influence upon Lotze are presented carefully. In this last connection, Weiss suggests that Lotze may have obtained his conception of "judgments of worth" from Fries and thus indicates a possible influence upon Ritschl.

The meaning of *Ahndung*, which has begun to reappear in current theological terminology, Weiss discriminates with care. He presents it best, perhaps, as parallel with *Wissen* and *Glauben* (p. 51), but also says (p. 103): "The lively feeling on the plane where the religious-speculative, the moral and aesthetic elements blend into each other, Fries called *Ahndung*." Again, he quotes Fries in a footnote (p. 103) to the effect that "*Ahndung* is an artistic apprehension of nature, an idea which alone can guarantee eternal peace between philosophy, art, and religion."

In connection with a sketch of Fries's life, Weiss points out his limitations, and in the critical sections gives many illuminating thoughts on religion, aesthetics, and ethics, and their relation to each other. He regards Fries as the "originator of the first detailed, psychologically founded, theory of the feelings" (p. 170), and in this and its relation to religion, he sees Fries's historical significance.

The book should appeal to men of varied interests. The philosopher, the student of aesthetics, the ethicist, and the theologian are all likely to be repaid by reading it.

HALL, FRANCIS J. *Creation and Man*. Chicago. New York: Longmans, Green & Co., 1912. xvi+353 pages. \$1.50 net.

Of ten volumes projected by Professor Hall, intended to cover the entire field of dogmatic theology, each to be complete in itself, this is the fifth. The point of

view is neither Roman Catholic nor Protestant, but Anglican and Catholic. The aim is to set forth the ancient Catholic faith in terms of modern intelligence. The subject treated are predestination and freedom, creation, providence, the problem of evil, angels, and man including his primitive and fallen state. The source of Catholic dogma, whether physical or theological, is supernatural revelation. Accordingly the doctrine of creation *ex nihilo* holds its place without substantial alteration from early times. Providence involves both the uniformity of nature and the coming in of supernatural causation. The doctrine of angels supported by supernatural evidence is vital to Christian belief; the authority of Jesus is appealed to, to validate this belief; and the agency of angels is found useful in explaining both "possession" and the sources of temptation. The physical part of man's nature is derived through organic evolution from lower forms of life; his mental, moral, and spiritual part is due to higher causation—an involution taking place either at the origin of the *genus homo* or at some earlier point of evolution. Except for sin the first man, endowed with supernatural grace, would probably not have suffered death but have gradually passed into a final state of immortality. In the doctrine of sin, Paul (Rom. 5:12) is interpreted "broadly," the distinctive views of Augustine are condemned, and Tennant's doctrine pronounced defective. Baptismal remission of sins is needed by all, even those dying in infancy. In baptismal regeneration a new vital germ is infused once for all. The elect and the baptized are one and the same. These suggestions sufficiently indicate the theological content of the book. Much is made of evolutionary notions modified to meet the exigencies of the Catholic discussion. The style is simple, vigorous, eminently readable, one might almost add fascinating. The book is supplied with abundant bibliographical footnotes, where the references are for the most part to patristic or Anglican writers. Two classes of readers will be attracted to this work, those who believe that "Catholic" theology can be harmonized with the modern spirit, and those who are interested to witness the process of whipping Catholic theology and present-day scientific notions into an iridescent emulsion, which has only afterward to be left alone to separate into its component and incompatible elements.

BOHATEC, JOSEF. *Die cartesianische Scholastik in der Philosophie und reformirten Dogmatik des 17. Jahrhunderts*. Leipzig: Deichert'sche Verlagsbuchhandlung, 1912. 158 pages. M. 3.60.

This is Part I of the author's *Studies of the Cartesian Scholasticism*. Part II, he announces, will follow at an early date. It is a rather exhaustive treatment of the origin and character of the elements of scholasticism in the teaching of Descartes, especially those elements which were discerned by Protestant theologians in the period of orthodoxy, technically so called, and which made possible a fairly complete reconciliation between Descartes and Aristotle so far as their respective teachings were understood. Early in the book, there is a discussion of Cartesianism and its scholastic tendencies as they spread among the universities and higher educational institutions throughout Europe, then a rather detailed study of Descartes' logic, metaphysics, and philosophy of nature, and lastly a comparison with Aristotelianism. Nearly a third of the book consists of footnotes from sources which have not been used very generally, and an appendix contains reproductions of university legislation which indicates the attitude of certain institutions to Descartes' philosophy.